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Evangelical Visitor - April 25, 1976 Vol. LXXXIX. No. 8

John E. Zercher

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Evangelical **VISITOR**

April 25, 1976

The Church in Cuba — A Report **PAGE 8**

GENERAL CONFERENCE INFORMATION

Only a month remains until the June 1 deadline for sending in lodging reservations. Use the form in the February 25 issue of the *Visitor*. Additional forms are available from your pastor or the Convention Director.

The first session of General Conference will open at 3:30 p.m. on Saturday, July 3, and the last session will conclude by noon on Thursday, July 8. Those traveling by air should arrive at the airport by noon to allow ample time for transportation to the conference grounds, lunch, and registration before 3:30 p.m.

As of this writing (March 25) around 100 people have registered. This is much appreciated and it is hoped that most of the people going to General Conference will have registered by the time this is read. Some have overlooked including information on travel plans. Be sure to report this regardless of how you plan to travel.

Some California people have wondered if they need to register if they are only at the Conference for certain sessions. The answer is: They will not need to register.

Registration for people arriving at the conference grounds will begin at 9:00 a.m. on Saturday, July 3, at the Information Booth in the Turner Campus Center.

According to present plans, children four years of age and under may be placed in the well-supervised nursery during conference hours. Children five and above may attend special children's services.

No services will be conducted on the conference grounds on Sunday morning July 4. Everyone is encouraged to attend area churches. It is hoped that host churches will provide transportation for those who need it. Indication of both transportation available and transportation needed will be noted at registration time on July 3.

After attending church services on Sunday morning, it is anticipated that everyone will return to the campus for the noon meal. In this way a prompt attendance at the big Fellowship Rally at 2:00 p.m. will be assured.

Boards, committees, and agencies are again reminded that there is ample exhibit area in a very good location. Make your requests for space to the Convention Director. Your requests for meeting rooms before and during the Conference should also be given to him.

A reminder to persons not getting the linen package at the Conference: those providing their own linens will also need to provide pillows and blankets.

Momentum and anticipation are starting to build up toward a good General Conference! If you haven't decided to go yet, why not join with your brothers and sisters in this great time of "church-wide fellowship"?

For more information contact the Convention Director, Paul Hostetler, Grantham, PA 17027. Phone: (717) 766-2621.

Letters to the editor

Whose Side Are We On?

Thank you for sharing with the church Millard Herr's article, "Social Concern at the Congregational Level."

According to Luke, Jesus, in his sermon on the plain, said, "Blessed are you poor, for yours is the kingdom of God. . . . But woe to you that are rich, for you have received your consolation" (Luke 6:20-24). The decision for us Brethren in Christ is past due: Are we on the side of Jesus, the poor, and the blessed? Or do we sit with the rich, the comfortable, and the damned?

Assuming we choose to side with Jesus and the poor, perhaps the Board of Benevolence could aid us by suggesting some models for social concern committees in the local congregations.

Norman A. Bert

Grantham, Pa.

Contents

General Conference Information	2
Letters to the Editor	2
Editorial	3
Renewing the Inner Life J. C. Wenger	4
Evangelical Influence Felt Ronald J. Sider	5
Church News	7
"Tell the Church in America . . ." (A Report on the Church in Cuba) Ross Nigh	8
Evangelizing Asia for Christ Today	10
A Family Affair A. Ruth Lehman	11
More with Less	11
Celebrating Family Week	12
The Contemporary Scene	16

Evangelical Visitor

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Editorial

The Message and Church Growth

A RESPECTED churchman, in a recent conversation, observed that unless the Brethren in Christ change some of the emphases we may as well forget about church growth. I suspect that one of the reasons for this very pointed observation was to obtain my reaction. However, I believe that this brother wrestles with the tension between our understanding of faithfulness to the Scriptures and our responsibility to the Great Commission.

I question if he is alone in sensing this tension. If I thought that he alone had this concern I would not use an editorial to respond to him. I suspect that any concerned pastor or layman seeing and hearing about church growth in other communions searches his soul as to why this may not be happening in his congregation.

The person referred to in the beginning of this editorial assumes that church growth is a proper concern for the Brethren in Christ. He is right. It is a proper concern. Church growth is more than evangelism. The wide difference between conversions and church accessions which was our pattern for too many years, hopefully is past. The Great Commission is not fulfilled by evangelism alone. We need to bring converts into the fellowship of the church.

Growth may not be the only expression of life but it surely is a legitimate one. Numerical increase is a legitimate expression of growth. The compassion which our Lord expressed and the concern which the apostles reflected will find expression in reaching people.

As long as there are those in our communities outside of Christ, no church nor pastor should be satisfied for the congregation's membership to remain the same year after year. If numerical growth is not taking place it is time to ask some serious questions about the impact (the witness) which the congregation is making in the community.

The other assumption which is reflected in my friend's statement is that the message a church proclaims affects that church's ability to grow. Even more precise is the assumption that the message of the Brethren in Christ has restricted and may restrict its future growth.

It is easy to assume that the reason for non-growth is the message preached and the demands which that message makes. It is less threatening to look at the message and at membership demands than to look at the image which the church has in the community or the spiritual vitality or lack of spiritual life within the congregation.

We do need to examine our message and the interpretation of that message. If there are elements which cannot be supported by a Christ-centered understanding of the Scriptures this would call for some evaluation. Within the Brethren in Christ it should be assumed that no major deviations from traditional understanding of the Scripture be made unilaterally. Such evaluation is done by the brotherhood.

It could be that the brotherhood in study and consultation will find new light and may temper traditional teaching by a new understanding of God's Word and will. Cultural and ethnic shadings of the message should not be discarded lightly but may need to submit to the mission of the church and the overall theme of the gospel.

The easy assumption that growth is the measure of the message needs to be examined. There are other influences which bear upon the growth of a group. To soften biblical demands in the interest of growth is both unfaithful and dishonest. The church can gain the whole world and lose its own soul.

If we read the Gospels and recall the ministry of our Lord we will be better prepared for the realities of church growth. The crowds pressed upon Christ for the benefits of healing and food and to witness the miracles. When some saw in Him indications that He might be the political deliverer for whom they looked, they were attracted to Him. But when He spoke of denial, cross bearing, and the cross itself, it was only a minority that remained. In fact, He spoke about the narrow gate and the strait way which leads to life and the few who find it.

This is no pleading for small, ingrown, self-righteous, unconcerned congregations; nor for pious ethnic ghettos. We are not called to maintain ethnic purity in our congregations or denomination. This is not an excuse for writing off our world and our communities before God does. This is not a call to freeze our interpretation of the gospel in 18th or 19th or mid-20th century forms and to equate cultural traditions with scriptural revelation.

It is a call to be faithful messengers of God's grace and of His call. We must beware of offering cheap grace — justification of sin rather than of the sinner and forgiveness without repentance. We dare not assume that by softening the biblical message we can be more redemptive in our ministry.

If we think that certain aspects of the Brethren in Christ message make growth difficult this could say more about us than about the message. Bishop Roy Sider has pointed out that Seventh-day Adventists could well believe that their emphasis upon Saturday as the day of rest and worship is a substantial hindrance of growth. Can you imagine one of their pastor's suggesting that they change their day to Sunday in order to reach more people? Convinced that the seventh day as the Sabbath is a very significant part of their message, they are able to present the message convincingly and church growth results.

Finally it is important that we see the demands of the gospel and the hard sayings of Jesus as essential elements of the gospel. Our need to forgive others is just as much a part of the gospel as God's forgiveness of us. We are so influenced by the world's value that we find anything which runs counter to these values as bad news. Surely fidelity in marriage is better news than profligacy; sobriety is better news than drunkenness; forgiveness of others better news than resentment; servanthood better than lordship; death to self better than bondage to our own desires; non-resistance better than retaliation; and obedience to God better than enslavement to self or Satan.

It would be interesting to speculate what would have been our approach to the rich young ruler and our reaction to his response. Jesus felt deeply about the young man's refusal to follow but there is no indication that he even considered altering the message to gain a soul. In reality one does not gain souls by watering down the Message. One may, perchance, gain numbers. Z

Renewing the Inner Life

J. C. Wenger

LIVING in today's world with its billboards, newspapers, magazines, radio, and television, all bombarding our minds through the senses, involves the danger of being swept along with the thinking of a sensate society. So little is related to God and eternity. On the contrary, we are constantly being assured that happiness comes from yielding to the impulses of the flesh.

The Word of God informs us, however, that putting the mind on the things of the flesh leads to spiritual death, while putting the mind on the things of the Spirit leads to life and peace. Even the born-again and Spirit-filled Christian believer is in the New Testament constantly encouraged to set his mind on the things which are above. For the things which are seen are but temporal, while the unseen realities are eternal. The hymns of the Christian Church are a powerful witness to the struggles of the children of God to overcome carnality and greed, and to be more perfectly conformed to Christ in thought-life, in action, and in motivation.

Flesh and Spirit

The New Testament recognizes three enemies of true spirituality: outside are the *world* and the *devil*. Within is what is variously described as the *flesh*, or the old man, or the carnal mind.

The *world* refers to the thought and life, the values and goals, of those who have refused submission to Christ.

The *devil* or Satan is the one who seeks to gain control over the hearts and minds of people, so that they do not turn from sin in contrition and penitence, but continue in a life of secularism and disobedience to God.

The *flesh* refers to those temptations to sin and unbelief and disobedience which are natural to the sons and daughters of Adam — and which tendencies remain even in the regenerated, though the converted person desires to walk in holiness and love in the power of the Spirit of God.

How to Overcome

One of the bits of spiritual wisdom attributed to the late pontiff, John XXIII, was that temptations "should

be brushed off like flies." This aphorism is indeed insightful. For the Christian, there should not be a battle with temptation; rather carnal impulses and thoughts of sin should be promptly recognized as unworthy and summarily dismissed.

But the question arises: How can one have the strength to do this? Such moral and spiritual strength is not of the flesh. On the contrary, the flesh is not subject to God's law, and indeed cannot ever be made subject in human strength. Those Christians who "walk in (or by) the Spirit" have learned that victory is not of one's own resources. As long as life lasts, the flesh will crave to have its own way: wanting sensory satisfaction, praise, recognition, sympathy, revenge, wealth. But as long as the Christian walks in the Spirit he can be an overcomer.

The Key

There is no quickie way to a life of holiness. It is only as we walk by the Spirit that we do not fulfill the desires of the flesh.

But what is involved in making this decision? The answer is the obvious difference between allowing one's thoughts to drift and wander, and the exact opposite — which is to take control of the thought life, so that one fills his mind and heart with that which is true, noble, right, pure, lovely, admirable. On such things he sets his mind. Even then, unworthy thoughts and sinful allurements will from time to time raise their ugly heads — and precisely here is the crucial difference between a Spirit-filled person having the strength to "brush off his temptations," and the spiritually cold person who gives way to sinful meditations and delights in them.

No Easy Victory

There is no spiritual experience which in itself will guarantee a life of holiness. There is the need of discipline. One of the essential disciplines is meditation of the Word. But to meditate on the Word requires the reading of the Word.

It is said that Luther spent four hours a day in Bible study, meditation, and prayer.

The apostles, and their associates, who gave us the twenty-seven books of the New Testament, had read much in the Old Testament and meditated on it.

The latest text of the Greek New Testament, edited by Kurt Aland and colleagues, and published by five national Bible societies, contains a list of over 2,200 Old Testament quotations and allusions.

The writers of the New Testament books were as human as we are. They were tempted in the same ways we are tempted. But they gave themselves to the study of the Word (the Old Testament), and they meditated thereon "day and night."

Use Your Pencil

It is so easy to read a chapter or two, close the book, and go on as if nothing happened. It often helps to fasten one's attention onto the text if one underscores. Making marginal notes is also helpful. Some people are helped by working out their own code of things to watch for: such as, a P in the margin for a promise, a W for a warning, Ch for a passage referring to the Church, CL for a tip on living a successful Christian life, R for the return of Christ, Pr for Bible teaching on prayer, and so on.

Instead of buying a marked Bible, why not do your own study, your own marking? We simply must resort to those measures which help us set our minds on the rich content of the Word. And this takes time, but there is no way to hurry as one feeds on the Word. Best of all, it is time well invested. The more one reads it with close attention, in a prayerful and obedient mood, the greater the blessing will be.

Memorization takes time and energy, but is also a rewarding experience. One can read the Word in a waiting room at an airport, or on a flight; and if reading is impractical for any reason, one can go over choice verses or sections which have been committed to memory.

From the Word to Prayer

One cannot by an act of the will decide to enjoy prayer. The colder one's heart, the less desire there will be for fellowship with God. It is the Word which quickens the spiritual appetite and sensibilities.

Usually, after a period of Bible reading and study, there will come a hunger for direct discourse with God through Jesus Christ, and prompted by the Spirit. The heart will then rise

to page thirteen

The writer is a respected Mennonite Bible scholar, teacher, and churchman. He is a member of the faculty, Associated Mennonite Biblical Seminaries.

Dr. Ronald J. Sider was an observer at the Fifth Assembly of the World Council of Churches. We take this opportunity to share his evaluation of the position and direction of this organization.

Evangelical Influence Felt

Ronald J. Sider

EVANGELICALS played a significantly increased role in the Fifth Assembly of the World Council of Churches which met in Nairobi, Kenya, from November 23 to December 10, 1975.

The Assembly issued a call for evangelism, rejected syncretism, and adopted a cautious statement on dialogue with other faiths. At the same time, it renewed its commitment to social justice, voted overwhelmingly to continue the Program to Combat Racism, and took a first hesitant step toward criticizing Soviet restrictions on religious liberty.

Every seven years, the WCC's Assembly meets to review programs and determine policy, guidelines and priorities for the next seven years. About 750 delegates (representing 271 member churches) from over 100 countries assembled in Nairobi for the first world assembly held in Africa. Of the delegates, 20% were women, and 40% were laity.

The first item of the revised constitution outlines the basis of the WCC: "The WCC is a fellowship of churches which confess the Lord Jesus Christ as God and Saviour according to the Scriptures and therefore seek to fulfil together their common calling to the glory of the one God, Father, Son, and Holy Spirit."

An Assembly of the WCC is a colorful, puzzling mosaic composed of numerous cultures, continents and concerns. There are many theologically conservative Eastern and Russian Orthodox from Eastern Europe, the U.S.S.R., and the Middle East; secular theologians from Europe and N. America; evangelicals from Europe, N. America, and the Third World; Third World theologians of liberation; feminists; theo-

logically orthodox confessional Lutherans; persons inclined toward syncretism from India and elsewhere; and on and on.

The WCC is not a church. Nor, according to its constitution, dare it legislate for the member churches. Rather it provides a meeting ground where an extremely diverse group of Christians attempt to support, challenge, and correct each other. Resulting statements inevitably reflect a compromise among competing viewpoints.

In spite of this diversity, however, the delegates to the Fifth Assembly made it clear rather early that they intended to point the WCC in some new directions.

Most striking perhaps was the enthusiastic endorsement of the urgent call for evangelism.

In one of five plenary addresses, Mortimer Arias, a Bolivian Methodist, insisted that evangelism is the "essential, primary, permanent" task of the church. "Above all, we must admit" Arias said, "that evangelism has been the Cinderella of the WCC."

John Stott, well known Anglican evangelical and architect of the Lausanne Covenant, had been invited to respond to Arias' paper. Stott urged the WCC to recognize the lostness of persons apart from Christ, regain confidence in the truth and power of the Gospel, assert the uniqueness of Jesus Christ, and recover a sense of urgency about evangelism. Stott concluded by noting the mutual lack of confidence between evangelicals and the WCC. "Evangelicals say they believe in justice. But they must supply more than words. The WCC says it believes in evangelism. I beg this Assembly to supply more evidence that this is so."

A significant portion of the work of the Assembly was done in six separate sections. But more than half of all delegates chose section I: "Confessing Christ Today." It was obvious, as one ecumenical oldtimer said, that the question of evangelism was on the

WCC agenda in a way it had not been for a decade.

When Section I assembled, Arias indicated that his plenary paper on evangelism reflected the desire of the WCC's Commission on World Mission and Evangelism to make a new start on evangelism. Arias admitted candidly: "After Lausanne, it will be suicide to ignore this concern."

When Section I's report reached the floor, it was adopted enthusiastically. Unlike some earlier ecumenical documents, the report distinguished between evangelism and social action: "Christians are called to engage in both evangelism and social action. We are commissioned to proclaim the gospel of Christ to the ends of the earth. Simultaneously, we are commanded to struggle to realize God's will for peace, justice, and freedom throughout society."

The report called on the whole church to preach the whole gospel to the whole world. It insisted that our proclamation of the gospel must "remain faithful to the historical apostolic witness as we find it in the Holy Scriptures and Tradition."

"The gospel always includes: the announcement of God's kingdom and love through Jesus Christ, the offer of grace and forgiveness of sins, the invitation to repentance and faith in Him, the summons to fellowship in God's Church, the command to witness to God's saving words and deeds, the responsibility to participate in the struggle for justice and human dignity, the obligation to denounce all that hinders human wholeness, and a commitment to risk life itself."

The report concluded with an appeal to the churches "to recover the sense of urgency" for evangelism.

This concern for evangelism carried over into the discussion of the revised WCC constitution. The revised draft in the section on functions of the WCC had omitted the words: "To support the churches in their worldwide mis-

to page six

The writer is a member of the faculty, Messiah College (Philadelphia Campus). He is presently on leave of absence from the college to pursue a research and writing assignment under the Institute for Advanced Christian Studies.

sionary and evangelistic task." Philip Potter, the WCC General Secretary, explained that other sections of the revised constitution incorporated this concern. But the delegates insisted on including the earlier wording in the new constitution!

The more biblical orientation of the delegates surfaced again in the discussion of the report from Section III. "Seeking Community: The Common Search of People of Various Faiths, Cultures and Ideologies." Many delegates objected to the proposed report because it extended the scope of dialogue with other religions "beyond what is justified in holy scripture" and because it reflected a syncretistic orientation.

Dissatisfied with the document, the Assembly returned it to committee. When the revised report came back to the full Assembly, evangelical influence was obvious. "We are all agreed that the 'skandalon' (stumbling block) of the gospel will always be with us." The tension between belief in Jesus Christ and unbelief will continue throughout history. "It is a tension that divides the Church and the World."

"We are all agreed that the Great Commission of Jesus Christ which calls us to go out into all the world and make disciples of all nations and to baptize them in the Triune Name should not be abandoned or betrayed, disobeyed or compromised."

"We are all opposed to any form of syncretism, incipient, nascent or developed, if we mean by syncretism conscious or unconscious human attempts to create a new religion composed of elements taken from different religions." Dialogue with other religions involve both "hearing and understanding the faith of others and also witnessing to the gospel of Jesus Christ."

The report still contained ambiguity at some points. After indicating that Christians must seek a community with all of humanity "without compromising the true scandal of His gospel," it noted approvingly that some Christians seem called to seek a community under God with men and women of other faiths "beyond the confines of present ecclesiastical and theological structures." Later the report stated candidly that there was wide disagreement over the theological foundation for such community. "In any case this wider community is one of people with people, not of religions with religions." As in section I, evangelicals clearly had ex-

ercised significant influence on the final document of Section III.

The WCC's concern for peace, justice and human rights continued unabated. An earlier WCC study on "Violence and non-violence" encouraged by the historic peace churches led to a recommendation that the assembly convene a consultation on militarism as a preparation for a Program to Combat Militarism. This was approved. The assembly deplored the fact that multi-national corporations from Europe and N. America (e.g., General Electric, Westinghouse) were planning to build nuclear plants in South Africa.

In the last few years the most controversial WCC activity has been the Program to Combat Racism (PCR). The PCR has given money for education, and medical supplies, to Indians in North and South America, Koreans in Japan, and liberation movements in Southern Africa. Open hearings were scheduled on the PCR but no provision was made for the Assembly to review and debate guidelines for the PCR.

Frustrated, an Anglican Bishop from South Africa brought the issue to the floor. He moved that the churches support the PCR "provided assurances were given that no money will be given to any organization which will cause serious injury or the taking of life." This amendment failed — 62 for, and 335 against. Most delegates

agreed with those who reported that the PCR had become a crucial symbolic witness to Africans that Christianity was opposed to racism and colonialism. A very large majority voted to continue the Program to Combat Racism.

The Assembly passed resolutions deploring the serious infringement on human rights in many countries including Chile, India, Korea, etc.

But when someone moved to express concern over the restrictions on religious liberty in Russia, pandemonium erupted. The Russia delegation protested vehemently. After some debate, the matter was referred to committee. The next day, a mild resolution (which spoke only of the "alleged" denial of religious liberty in the Soviet Union) finally passed. But the WCC's Central Committee was asked to explore the matter further and issue a report by August, 1976. For the first time, the WCC had finally dared to discuss restrictions on religious liberty in the U.S.S.R. publicly. The silence of two decades was broken, if only with a loud whisper.

Significant financial problems will cause a retrenchment in the next few years, but the WCC will obviously continue to play a very major role in international church activity in the next decade.

The Nairobi statements on evangelism and dialogue do not mean that the WCC has become an "evangelical" organization. The WCC is a meeting ground for an incredibly wide range of diverse viewpoints. As an evangelical, I continue to be concerned by the fact that some (but certainly not all) influential persons in the WCC are universalists. Nor, unfortunately, does Scripture play as central a role in WCC addresses and documents as it should.

But the Nairobi Assembly does suggest that evangelicals should take a new look at the WCC. Certainly one dare not suppose that "evangelical" and "ecumenical" are mutually exclusive terms. There are millions of evangelicals who are in denominations that belong to the WCC. A significant number of delegates at Nairobi self-consciously applied the term evangelical to themselves and a still larger number reflected a generally evangelical orientation.

It is probably true that the WCC is more open to evangelical input today than in the past. The documents on evangelism and dialogue demonstrate that evangelical involvement can be influential.

FEAR NOT

Fear of poverty and wanting—
Fear of evil spirits haunting;
Fear I might be overcome
By a crafty, evil one.

Fear of trying, fear of dying.
Fear of what a day may bring;
Fear of loss of job and income,
Fear of almost everything!

"Fear hath torment," I'm tormented!
Fear of being plain—resented;
Fear of accident or mishap,
Fear of darkness, fear of dawn.

Jesus drives away my fears,
Calms my spirit, dries my tears,
He, His very peace has given,
Victory here and home in heaven!

—LeRoy B. Walters

Church News

MISSIONS

During a term break at Fuller School of World Missions (Pasadena, CA), **Bishop P. M. Kumalo** spent March 23-25 in Elizabethtown missions office in consultations regarding the church in Rhodesia and matters relating to the unstable political situation there.



Nathan and Catherine Bert, members of the South Mountain Chapel (PA), left April 1 for Zambia, where they begin Voluntary Service assignments at Macha Secondary School.



Loraine Buckwalter returns to Rhodesia for her second term as missionary nurse. Leaving April 13, she first takes midwifery training at Mpilo Hospital in Bulawayo. Loraine is a member of the Stowe congregation (PA).

Larson Wenger, from the Five Forks congregation (Pa), has completed his Voluntary Service assignment in Zambia and arrived home April 1.

David and Jeannette Byer, Lois, Brian and Elaine returned to the United States, April 22. A doctor and nurse team, the Byers ministered for more than a year at the Macha Hospital, Zambia.

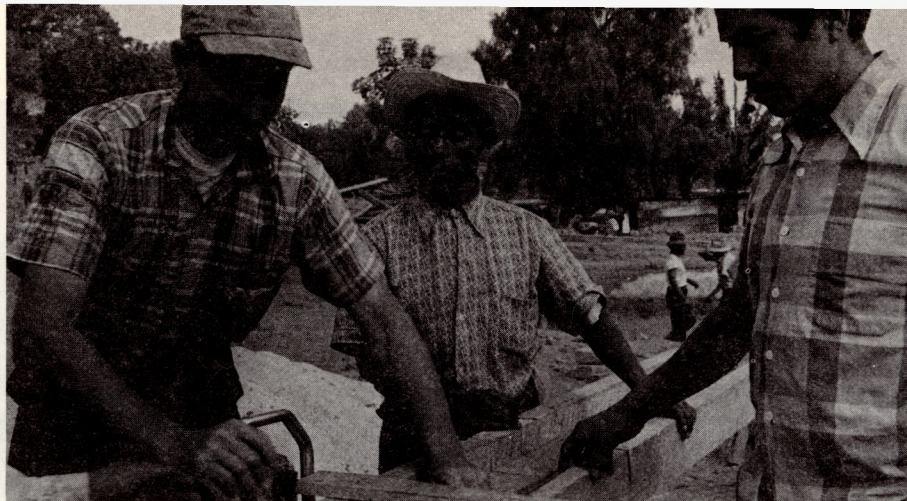
William and Mary Hoke are scheduled to arrive in New York City on April 30, beginning a furlough from their responsibilities at Allahabad Bible Seminary, Allahabad, India.

MESSIAH COLLEGE

Campaign Tops \$3 Million Goal

Messiah College's \$3,000,000 Beyond Books Campaign for the new learning re-

April 25, 1976



Menno Loewen, a volunteer from Honduras, gets a hand sawing boards from Jesus Modesto Choa and Eleuterio Chiro Aguilar, two Guatemalans. Loewen is part of an MCC team building houses in Santa Maria. MCC photo by Gerald Shank

sources center has now reached \$3,091,314. In making this announcement, President Hostetter noted the July 1 deadline to raise \$2,900,000 in order to receive the Kresge Foundation challenge grant has been met. The Michigan-based foundation earlier pledged to give \$100,000 providing \$2.9 million was raised by July 1, 1976.

The funds raised will be used toward the \$1,835,149 contract for construction of the facility. This is approximately \$300,000 more than preliminary estimates projected three years ago. The balance will be used for an endowment fund to help underwrite the financial costs of operating the 50,598 sq. ft. building. The college will continue to seek support to equip the building, involving an additional cost of approximately \$500,000.

Commencement

The Sixty-sixth Annual Messiah College Commencement will convene on May 8, 1976, at 10:00 a.m. The speaker will be Elizabeth Elliot Leitch, well known author and visiting professor at Gordon-Conwell Theological Seminary in Hamilton, Massachusetts.

Jim and Elizabeth Elliot went to South America as missionaries in 1952, where Jim and four other missionaries were speared to death by the Auca Indians in 1956. In 1958 Elizabeth and her daughter Valerie, and Rachel Saint went to live with the Aucas to reduce the Auca language to writing.

Returning to the U.S. in 1963, she married Addison H. Leitch, theologian and professor, in 1969. He died four years later.

A graduate of Wheaton College, Elizabeth has authored ten books, including *Through Gates of Splendor*, *The Savage My Kinsman*, and *Let Me Be a Woman*.

CONFERENCES

Allegheny

The Fairview Avenue congregation honored their pastor and wife, **Rev. and Mrs. Virgil N. Books**, at a surprise 25th

wedding anniversary party on Saturday evening, March 13, in the church Fellowship Hall. The couple's children, Vincent and Jefry, helped to host the event.

The Five Forks congregation held a farewell luncheon for their pastor, **Rev. James Esh and his family**, on Sunday, March 14. Rev. Barton Starr will serve as interim pastor until the middle of June. The Christ's Crusaders of the congregation traveled to the Cedar Grove Church on Sunday afternoon, April 4, to participate in the evening service.

Rev. Lorne Lichty, pastor of the Green Spring congregation, was guest speaker for the Newville Sunday School Association at the McCallister United Methodist Church.

On Saturday, March 20, members of the Marsh Creek congregation collected 3,200 pounds of trash from the roadsides of 23 miles of state and township roads in the Howard area. The pastor of the congregation is Rev. Lloyd Buckwalter.

The South Mountain Chapel congregation celebrated the 25th anniversary of the dedication of their church building on Sunday, April 3. Former pastors took part in the service. Rev. Hubert L. Stern is the present pastor.

The Van Lear congregation entertained the S-1 pastors, deacons, and wives on Monday evening, March 29. The pastor is Rev. Clarence Brubaker.

Atlantic

The Adney Gap congregation observed the month of March as "March to Sunday School in March." Special Sundays during the month were: Vocation Sunday and Old Fashioned Sunday. Rev. Steven McIlveen is the pastor.

The Elizabethtown congregation received nine persons into church membership on Sunday, March 21. Five young people were baptized the previous Sunday. The pastor is Rev. Elbert N. Smith.

A Home Life Conference was held by the Lancaster congregation on March 14,

to page fourteen



Juana Garcia, president and pastor of the congregation, and her husband, Julio Gonzales.



Juana Garcia, the pastor, reading from the new pulpit Bible which was presented by Ross Nigh.



The church board standing behind the pulpit. From left to right: Matias Rodriguez, secretary; Juana Garcia, president and pastor; Julio Gonzales (her husband); Rafael Curbelo, treasurer. (The person on the right was not identified).

Sunday evening, before my leaving for Cuba, an elderly sister in the Bertie congregation said to me, "Ross, your visit to the church in Cuba reminds me of the travels of Paul . . . visiting the churches to see and encourage them."



Ross Nigh presenting to Juana Garcia the new pulpit Bible he carried into Cuba; a gift from the Howard Wolgemuths, Robert Hamiltons, and Kenneth Wingers.

"Tell the Church in America

*Ross Nigh
Board for Missions*

MY FIRST contact with the church in Cuba was on Saturday night, January 31, when soon after my arrival in Havana Brother Rafael Curbelo, treasurer of the church, visited me at my hotel. With him was Brother Fernando, pastor of the Open Bible Standard Church. It was the first of many emotional experiences as I clasped Rafael's hand — the first personal contact in fifteen years that I know of between our Cuban brethren and a representative of the church in North America. We talked for an hour and made plans to meet the next morning and go to Cuatro Caminos by taxi to share in the services of Sunday, February 1.

The Sunday morning service had already begun and the people were gathered around the altar in prayer

when we arrived. We quietly joined them. After the prayer period they arose and gathered around to greet the visitor, with typical Cuban friendliness and warmth.

I then had the privilege of presenting them with the new pulpit Bible, gift from friends in the United States. Juana Garcia, the leader and pastor of the group, carefully opened the Bible. After all had looked at it, she took it to the pulpit, read a passage, then prayed. As she prayed, she wept. Severina Campos, an older lady who used to interpret for the Wolgemuths, sat beside me and said, "Juana just said, she hopes it lasts until Jesus comes."

After singing and testimonies, Severina arose and said, "Now, brother, it is time for you to speak to us." Then I began my first talk (preaching by foreigners is illegal) of several during the day with them. It was my first experience in bringing messages through an interpreter.

In addition to sharing in the morning service, I spoke in the evening service. There had been about forty present in the morning, but Brother Fernando cancelled his service and there were nearly eighty in the evening service. Brother Fernando interpreted and taped the service.

Registered with the Cuban government as "The Brethren in Christ Church," the church must make an annual report to the government listing its organization, financial reports, inventory and list of members — names, ages, and occupations. Presently the President and Pastor is Juana Garcia. Rafael Curbelo is Treasurer and Matias Rodriguez is Secretary. With a membership currently of 18, they had a 1975 income of over 1,600 pesos (approximately \$2,000). They are presently writing a constitution as required by the government.

During the day on Sunday and after the evening service, many visitors



Seated at far right is Ines Garcia. She and her mother, pictured here with Ines' children, were baptized by Brother Nigh.



Elizabeth Cabrea, the song leader, is attending a Bible Institute. Her fiancé is preparing to be a pastor in another church.



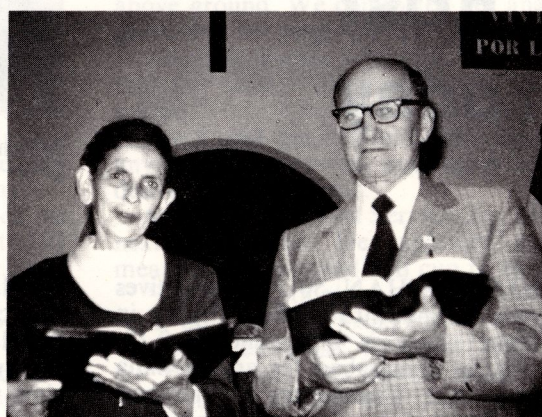
Some of the youth which are attending the church in Cuatro Caminos.



Some members of the congregation in front of the church building.



Jose Rodriguez, the pianist for the congregation.



Severina Canpos, who served as interpreter for Howard Wolgemuths when they were in Cuba, interprets for Pastor Nigh.

ca That We Are Growing"

came to Juana's house, the parsonage where the Wolgemuths lived. After the visitors left, Juana and I talked until 1:00 a.m. She shared of her struggles in the early days of the revolution, after the missionaries left; of the difficulties in leading a church with no trained or ordained leadership. She also told of spiritual victories and new converts. Two new converts had not been baptized and she wondered if I would baptize them. It had been over fifteen years since they had a "Brethren in Christ" baptism. Now that an ordained Brethren in Christ minister was available, she wanted a trine immersion baptism. So they arranged a special Monday night service, with nearly a full house, at which I "talked" on baptism, dedicated the new Bible, and baptized a young mother and her mother.

I stayed Sunday night with Juana and her husband Julio and spent a full day Monday visiting and dining in several of the members' homes. The

day ended with the inspirational Monday evening rally. Their services are warm and spiritual, with "Gracias, Senor" and "Hallelujah" ringing out.

On Tuesday, Rev. Fernando met me at my hotel and took me on a tour of Havana. He also visited a Canadian girl who had entered Cuba two years previously and married the son of a Pentecostal preacher. We also had a visit with Major Santos, commander of the Salvation Army in Cuba.

That evening, my last in Cuba, a carload from our church met me in Havana and we had our last time of fellowship together. They are encouraged and seem enthusiastic and optimistic. They said, "Tell the church in America that we are growing." We need to remember to share in prayer with our Cuban brethren and sisters.

MY IMPRESSIONS OF CUBA IN GENERAL

There is more religious freedom that I had anticipated. There are still

some restrictions and surveillance, but much less than in past years. Some churches were closed in the early years of the revolution. Now churches are operating openly, as well as some seminaries and Bible institutes.

Life is austere but no one seemed to be suffering from lack of necessities. There is more equality than is evident in many other third world countries. Even the Christians admit the very poor are better off since the revolution.

We walked the streets of Havana freely. We were told they were safe, with crime comparatively low. Certainly there is less of the obscene than in our own cities. Tipping is forbidden and begging is confined to the rare child asking for "chiclets."

Cuba is a beautiful country with friendly people. There are signs that restrictions are gradually being relaxed, and barring adverse international incidents, such relaxations should continue.

Evangelizing Asia for Christ Today



Surendra Roy, Desmond Tulley and William Hoke were the Brethren in Christ attending the Evangelism Conference in Hyderabad, India.

MORE THAN 50 representatives from Mennonite and Brethren in Christ churches met January 9-14, 1976, in Hyderabad for an All-India Mennonite Evangelism Conference. Coordinated by P. J. Malagar, the conference provided opportunity for study, prayer and discussion to evaluate the work of evangelism in the context of the present changing missionary situation in India and Asia. The following is a portion of the Conference Statement:

While the essence and the goal of the gospel remain unchanged, its relevance to man's need of salvation continues without diminution. We are passing through many cataclysmic changes in Asia. We face in the midst of these changes new open doors and new missionary opportunities that demand new strategy, methods and technique. These are good, but it is true beyond a shadow of doubt, as the Prophet Zechariah of old said, "Not by might nor by power, but by my Spirit." This is the only clue to face the present situation.

The Mennonite and Brethren in Christ Churches of India have reached a certain degree of maturity and by the grace of God have enough leadership potential to undertake work of Missions, Relief, and other Christian Services. The conference repeatedly heard the need for going into joint action in Evangelism, Church Planting, and Missionary Work in other Asian countries apart from Bangladesh. Since our first Indian missionaries to

Bangladesh were present in this conference, it highlighted the needs of Bangladesh. There was a liberal offering by the local congregation, which gives the hope that the beginning of a missionary church has been initiated. More recruits for both Home Missions and Missions Abroad is needed.

The gospel must be proclaimed in its simplicity, fullness and entirety to all communities in the Asian society in the context of its national culture and religion. There is in every religion of the world a "man's search after God" but it is only the Christian gospel that describes about "God's search after man."

The issues facing us in the field of evangelism are many. These we find in the midst of many opportunities and within its corresponding responsibilities. We are not sufficient in ourselves and both the spiritual and financial resources for the work of evangelism should be left in the hands of God. The Risen Lord who gave the Great Commission to His disciples of old will not "leave us nor forsake us" but has promised to abide with us "unto the end of the world." We need to claim God's promises and trust Him fully. The main hindrance to revival and evangelism is a lack of spiritual life and concern in the churches. Revival leads to evangelism and evangelism leads to revival. Only as and when the churches become revived can they be on fire for God.

The *kerygma* or the "Proclamation" must be declared and not dis-

cussed, it must be believed, reasoned but not argued. The *kerygma* is centered in the person of Jesus Christ, His birth, life and death, resurrection and coming again as Judge. The eschatological hope of the Christian message must also be proclaimed.

RECOMMENDATIONS:

1. The majority of the conference participants have expressed deep appreciation and have expressed desire that the next conference on evangelism be planned at the invitation of any of the six groups of constituent bodies of the MCSFI (Mennonite Christian Service Fellowship of India). It is important that we keep up the spirit of missionary zeal and giving and that each Conference organize an evangelism or missionary conference in their areas.

2. The conference also expressed the desire to the formation of an All-India Mennonite Conference to unite all our Conferences under one organization to maintain our Mennonite identity and Anabaptist heritage of biblicism and peace. This will not be a legislative body but a fellowship of our churches and conferences, leaving untouched the present structures of the conferences in their respective areas.

3. It was pleaded that each of our conferences go into Home Missions and if possible to go into Sikkim as the Home Mission project of the six groups of the Mennonite and Brethren in Christ Conferences.

A Family Affair

A. Ruth Lehman

YOU REMEMBER that when we read the book *Wandering Wheels*, we said that in 1976 we would bike across the United States." This was Joseph, our oldest, talking. "We will have to do it," he continued. "That's the year of the Olympics, Conference will be in California, it's the bicentennial and," adding his final argument, "that's the year I graduate from high school."

He delivered this persuasive speech as we returned from the 1974 General Conference held at Niagara College. Before we crossed the border into Pennsylvania, Joseph was planning the next trip to Conference. (Of the seven occupants of our car, four plan to bike from Abilene to Azusa this June.)

Before the Canadian Conference, we wanted to rent a camper, but it was already rented. If our four children, ages 9-15, and I wanted to attend, a tent was available. We'd never tented before, but faced with either missing Conference or tenting, the decision

wasn't hard to make. A friend of Joseph's, Alan Shue, went along making seven.

Tenting was an experience. It rained! The water soaked through the tent floor and into the sleeping bags. Charles, my husband, found the boiler room and the sleeping bags were dry the following night. It blew! The tent shook violently. One moment I thought we should get up and dress before the tent toppled; the next moment I tried to sleep. The boys, sleeping in the station wagon, and the girls, sleeping with us in the tent, slept through the storm. Charles and I were the ones with the baggy eyes the next day.

Joseph, Joanna and Alan joined the teen schedule. They enthusiastically reported on their hike, music, and sessions at meal time and snack time. They made new friends and visited with old ones.

Julia and Joy enjoyed the children's sessions and the trip to the Buffalo Zoo.

"Tell Mommie what you did today," Julia coached Joy, one day when they returned to the tent.

"Jesus in my heart," Joy beamed.

"You asked Jesus to come into your heart?" I inquired.

"Yes," she said vigorously nodding her head. She flung her arms around me for a tight squeeze.

Joy has Down's Syndrome (Mongoloidism) and had just finished her second year of school at a training center. She loved Jesus and had always responded to His love, but had not asked Him into her heart.

One night we drove out to the Niagara Falls. It was rainy and there were only a few sightseers in the Cave of the Wind. The employees entertained themselves by running and screaming the dim underground corridors.

"Go back," Joy clung first to me and then to Charles, begging us to go above ground. We comforted her and persuaded her to go on to the portals.

"Jesus is always with you, Joy," I told her later. "Even when you are scared."

She kissed me. "Won't fight Julia anymore," she vowed, expressing her desire to please Jesus.

At the Communion Service, Joy sat next to Charles. He explained the meaning of the bread and cup to her.

"You don't think she should partake, do you?" I whispered.

"She loves Jesus," he replied simply. "She senses this service is about Jesus' love. She'll be hurt if she is left out." I knew he was right.

The emblems moved along the row and Joy, our youngest child, joined the family in celebrating our Lord's Supper.

The writer and her family worship at the Locust Grove congregation, near York, Pa., where her husband serves as pastor.

More with Less

THE More-With-Less Cookbook is more than just another cookbook. It is an experience in making meal time and food preparation expressions of our Christian faith.

Mary Showalter Eby, author of the *Mennonite Community Cookbook* writes positively of *More With Less Cookbook*. "It is not just another collection of favorite recipes. It is more . . . the emphasis is away from expensive packaged goods to dishes prepared from simple basic ingredients.

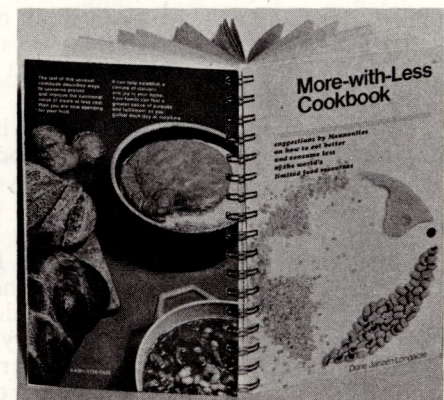
It is getting more with less. That should intrigue us all.

Doris Longacre, compiler of the new cookbook writes: "The longer I worked on the cookbook manuscript, the more I realized that we can lay to rest those dismal thoughts about cut-

ting back. There are some treats in store for even us, the overfed Americans. A simpler eating style has much to offer that is supremely satisfying."

Mrs. Longacre points out that meal time and eating together is more than consuming food. Jesus used mealtime as the setting for some of his deepest encounters with people. There are family celebrations which food can help express. "But the fact that in North America, we tend to feast non-stop dulls our joy. In this setting," observes Mrs. Longacre, "It takes more and more trimmings to make a celebration distinguishable from the daily diet."

Doris Longacre, her husband Paul, and their young daughters, Cara Sue and Martha Joy, live in Akron, Penn-



sylvania, where they are associated with the Mennonite Central Committee.

The *More-With-Less-Cookbook* is available at all Christian Light Bookstores at \$4.95.



Celebrating Family Week

The Board of Christian Education has designated May 2-9 as Family Week with the theme "Sharing and Conserving Family Strengths." The following devotional suggestions will help families in celebrating Family Week.

MONDAY

Sharing in Missions

Scripture: Acts 1:6-11

Activities

1. Discuss what it means to be a witness for Jesus.
2. Identify what for your family is Jerusalem, Judea, Samaria, and the ends of the earth.
3. On a map find the countries where the Brethren in Christ are located.
4. List all of the ways you can think of that your family participates in missions. List ways that your family could participate in missions (that you are not now doing). Discuss your findings.
5. Choose a country that your family is not familiar with where the Brethren in Christ are located. Do a special study of this country using an encyclopedia and other resource books. Find out what are the customs of the country, who are its people, what kinds of food are eaten, what is the climate like, etc. Find the leaders of the Church in that country in the *Missions Photo Album*. Your family may want to adopt a missionary or missionary family from that country. Send them cards, letters, tapes, tell them about your family, and have them in your home when they are on furlough.
6. Spend time in prayer for the leaders and the church in the country you chose. Continue to pray for them throughout the year.

TUESDAY

Strengthened through Prayer

Scripture: Luke 11:20-26

Activities

1. Invite each family member to share an experience in which a prayer was answered.
2. Discuss why it is sometimes easy to believe prayer will be answered and why at other times difficult to believe prayer will be answered.
3. Make a list of all the things your family prayed about in the past week. What were the answers to your prayers. What are additional things your family could pray about?
4. Covenant as a family to pray together about family concerns. Then spend time in prayer praying about specific family concerns.

WEDNESDAY

Sharing Our Gifts with Our Church

Scripture: Romans 12:3-9

Activities

1. Ask family members to think of a person they really appreciate in your congregation. What gifts does this person have? Discuss your answers.
2. This Scripture suggests that members of the church have different gifts. List as many gifts as you can think of that persons have in your congregation.
3. Give family members a large piece of blank paper. Ask them to draw a large box with a bow on top. Inside the box each person should draw a picture of a gift he or she has that they can give to your congregation. The picture could be a symbol of the gift or could be a picture of a person exercising his or her gift. For example, a teacher teaching.
4. Conclude with prayer — asking God to help each person in your family develop and use the gifts God has given.

Evangelical Visitor

THURSDAY

Strengthened through Our Love for Each Other

Scripture: I John 4:7-11

Activities

1. Discuss the relationship between knowing God and loving others.
2. Have each family member write an answer to the following statements:
I feel best when others in my family . . .
I feel worst when others in my family . . .
 Share your answers. Really try to listen to each other to find out what is being said by others in your family. Discuss practical ways by which family members can show more love to each other.
3. Conclude with prayer that God would help your family love each other and demonstrate this love in acts of kindness.

FRIDAY

Sharing Christ with Our Friends

Scripture: Proverbs 17:22

Activities

1. Have family members think of an activity your family does which they really enjoy. Then have each person draw a picture of your family doing this activity. Share your pictures and discuss them.
2. Brainstorm on fun things your family has done or would like to do. See how long a list you can make. Have each

person choose five things from the list that they like to do with the family. Discuss your answers.

3. Plan for several fun times together as a family during the next month. If you have time, spend some time together this evening doing something you all enjoy.
4. Covenant together to spend more time together as a family enjoying each other.

SATURDAY

Strengthened through Fun Times Together

Scripture: Acts 18:5-11

Activities

1. In this passage Paul, using the home of Titus Justus as a base, won Crispus and his household to the Lord. Discuss ways your family has tried to share Christ with your friends.
2. In verse 9 the Lord told Paul not to be afraid any longer. What are some of the fears your family may have in sharing Christ with others?
3. Make a list of the friends and neighbors who have not accepted Christ with which your family members have contact. On another sheet of paper list ways in which your family can share Christ with these persons.
4. Select several of your friends and neighbors that you would like to share Christ with the next several weeks. Make specific plans using the ideas you have compiled.
5. Conclude with prayer asking the Lord to be with your family as you seek to share Christ with your friends and neighbors.

RENEWING THE INNER LIFE

from page four

to God in adoration, in thanksgiving, in intercession for friends and acquaintances (some of whom stand in special need of strengthening, of encouragement, of healing, of empowerment), and in supplication for one's own needs. The Spirit uses the Word to awaken us to our own need of cleansing, of divine leading, of special grace for this or that task or burden.

The Healing Community

The Christian life is never lived in isolation when fellowship with other believers is possible. The prophet of old reports how those who feared the Lord shared with one another, and how the Lord listened and caused a book to be written of those who feared Him and thought on His Name.

Being willing to open up to one's brothers and sisters in the faith brings a double blessing — a blessing to the one testifying, and another blessing to those who hear. The subject of such testimony is the goodness of the Lord: how He forgives, restores, provides, leads, and blesses.

The motive in giving testimony is not to glorify the self, not to impress others with our superior sanctity or our unusual spiritual attainments. Rather, the aim is to help others see how faithful, how gracious, and how adequate the Lord is. In times of special stress and difficulty, it is appropriate and helpful to ask for the prayer support of one's brothers and sisters in Christ.

Aids in the Meditative Life

The greatest aids are reading the Word, engaging in prayer and praise, witnessing to God's grace (without glorifying one's "experience" or attainments), and seeking with prayer and careful thought to live up to the light one has. Especially valuable is the frequent and careful reading of such descriptions of Christian experience as set forth by Paul in Philipians 3 (note his humility and his earnestness) and by Peter in I Peter 1 (note his mention of the earthly trials, and more so, his joy in the Lord in spite of the fiery trials).

Paul and Peter are not alone in their exhortations. There are other

testimonies such as Augustine's *Confessions*, Menno's *Meditation on the Twenty-fifth Psalm*, Thomas a Kempis' *Imitation of Christ*, Thomas Kelly's *Testament of Devotion*, and Albert E. Day's *Discipline and Discovery*. Such books are not substitutes for the Bible. They are aids to the devotional life.

No Legalism, Yet Discipline

We are not living in a dispensation of law. In the New Covenant God writes His Law on our hearts in the power of the Spirit. It is not external coercion; it is inner desire. It is not the thought of merit; it is the hunger to know the Lord better. It is not spiritual pride, for the more fully one yields to Christ, the more he is aware of his utter dependence on grace. One has wisely observed that faithful discipleship, which causes others to testify to the spirit-filled quality of life, is a preferable to make ostentatious claims for oneself.

*"Meditate upon these things;
Give thyself wholly to them."*

I Timothy 4:15

CHURCH NEWS

from page seven

20 and 21. Dr. Dorothy Gish was the guest speaker and used "You are Important" and "Creating Family Harmony" as her topics of discussion. Rev. Eber Dourte is the pastor.

Canadian

The Ridgemount congregation sponsored a Music Seminar on Saturday, April 10. Rev. Andrew McNiven is the pastor.

The Sherkston Battalion boys recently won the Championship Trophy in European Handball. The Battalion Winter Games were held in Fonthill on Feb. 21. The pastor at Sherkston is Rev. Robert Rolston.

A Family Life Seminar was hosted by the Stayner congregation on March 5-7. Dr. Henry Brandt's new series of films, "Family Living Films," were used and Rev. and Mrs. John Schock participated in the seminar. Rev. Harvey Sider is the pastor.

Central

The Bethel Community congregation hosted a Church Growth Festival on Sunday afternoon, April 4, with Bishop Roy Sider as the resource person. The Nappanee and Union Grove congregations shared in the service. Rev. Devon Bontrager is the pastor.

Members of the Carland Zion congregation have begun meeting in the fellowship hall right after the morning worship service for a discussion of the pastor's sermon. The pastor is Rev. Eric Stanton.

The Valley Chapel congregation held a welcoming fellowship for their pastor, Rev. Paul Smucker and his family, on Sunday, March 28. A carry-in dinner was served.

Midwest

Christian Education Director of the Abilene congregation, John Nevin, reports that their Sunday school attendance is running at an all-time high. Rev. John Nevin also serves as pastor.

The Mountain View congregation installed their new pastor, Rev. James Esh, on Sunday morning, March 28. Bishop Donald Shafer was present for the service.

Pacific

Moreno congregation held two evening workshops during March. On March 12 and 13 the subjects, "Outreach," "Worship" and "Fellowship" were studied. Rev. Sam Fisher is the pastor.

Births

Climenhage: Patricia Beth, born March 22, to Mr. and Mrs. Trevor Climenhage, Falls View congregation, Ont.

Crawford: Tiffany Alaine, born March 4, to James and Carol (Bergner) Crawford, Lancaster congregation, Pa.

Dequire: Tammy Lynn, born Feb. 11, to Mr. and Mrs. Jack Dequire, Falls View congregation, Ont.

Fisher: Jonathan David, born March 4, to Mr. and Mrs. Ronald Fisher, Redland Valley congregation, Pa.

Frey: Catherine Ann, born March 5, to Mr. and Mrs. Lester Frey, Palmyra congregation, Pa.

Friesen: Tera-Lee Maria, born Feb. 7, to Mr. and Mrs. Terry Friesen, Falls View congregation, Ont.

Fryberger: James W., born Nov. 9, to Mr. and Mrs. Lewis Fryberger, Refton congregation, Pa.

Hamman: Abigail Elizabeth, born Feb. 1, to Mr. and Mrs. John Hamman, Saxton congregation, Pa.

Heise: Jennifer Lynn, born March 18 to Glen and Wanda Heise, Managua, Nicaragua.

Hoover: Matthew Elias, born March 8, to Mr. and Mrs. Junior Hoover, Saxton congregation, Pa.

McDonald: Wesley Scott, born March 16, to Mr. and Mrs. William McDonald, Pequea congregation, Pa.

Miller: Angela Jean, born March 7, to Mr. and Mrs. Richard Miller, Saxton congregation, Pa.

Pertusio: Lisa Rene, born Feb. 24, to Mr. and Mrs. David Pertusio, Palmyra congregation, Pa.

Rebman: Dusty, born Nov. 16, to Mr. and Mrs. Stephen Rebman, Refton congregation, Pa.

Rudy: Marcus Anthony, born Feb. 11, to Mr. and Mrs. Ben Rudy, Refton congregation, Pa.

Stanton: Jonathan Eric, born March 27, to Rev. and Mrs. Eric Stanton, Carland Zion congregation, Mich.

Tran: Alisa Anna, born Feb. 13, to Nheim and Huong Tran, (Vietnamese family sponsored by the Grantham congregation, Pa.).

Weddings

Albrecht-Stutzman: Judy, daughter of Mr. and Mrs. Donald Stutzman, Lebanon, Oregon, and Dale, son of Mr. and Mrs. Christian Albrecht, Petersburg, Ont., Feb. 6, in the Plainview Mennonite Church, Oregon, with Rev. Louis Landis officiating.

Bingaman-Coy: Bonnie Sue, daughter of Mr. and Mrs. Leonard Coy, Mt. Union, Pa., and Roger Luban, son of Mrs. Dora Bingaman, Saxton, Pa., Feb. 26, in the Saxton Brethren in Christ Church with Rev. Bedsaul Agee officiating.

Christophel-Crouse: Betty, daughter of Mr. and Mrs. Eugene Crouse, Greencastle, Pa., and Samuel, son of Mr. and Mrs. Samuel Christophel, Sr., St.

Thomas, Pa., March 14, in the Ebenezer United Brethren Church with Rev. Lester Misner and Rev. Kenneth Engle officiating.

Culp-Musser: Anita, daughter of Rev. and Mrs. Earl Musser, Elizabethtown, Pa., and Jack, son of Mr. and Mrs. Marlin Culp, Mechanicsburg, Pa., Feb. 28, in the Elizabethtown Brethren in Christ Church with the father of the bride, Rev. Earl Musser, and Rev. E. N. Smith officiating.

Dilts-Lampman: Tracey, daughter of Mr. and Mrs. Carson Lampman, and Richard, son of Mr. and Mrs. Clarence Dilts, both of Boyle, Ont., Feb. 5, with Rev. Arthur Heise officiating.

Durrer-Croft: Cathy, daughter of Mr. and Mrs. Ronald Croft, Shippensburg, Pa., and John, son of Mr. and Mrs. R. N. Durrer, Webster Groves, Missouri, Jan. 3, in the Mt. Rock Brethren in Christ Church with Rev. Harry Bert officiating.

Fleishour-Oakes: Yvonne, daughter of Mr. and Mrs. Galen Oakes, and Don, son of Mr. and Mrs. Don Fleishour, Massillon, Ohio, Aug. 23, in the Amherst Community Brethren in Christ Church with uncle of the bride, Rev. Merle Brubaker, officiating.

Frederick-Baer: Ruth, daughter of Mr. and Mrs. Henry M. Baer, Greencastle, Pa., and Thomas Frederick, Rouzerville, Pa., March 6, in the Cedar Grove Mennonite Church with Rev. James Esh officiating.

Frymire-Suderman: Evelyn, daughter of Dr. and Mrs. Joe Suderman, Pharr, Texas, and Nevin, son of Mr. and Mrs. Vernon Frymire, Jr., Thomas, Okla., March 6, in the Thomas Brethren in Christ Church with Rev. Charles Rickel officiating.

Hall-Aitken: Margaret, daughter of Mr. and Mrs. John Aitken, Forth, Scotland, and Howard, son of Mr. and Mrs. John Hall, Hagersville, Ont., Feb. 6, in the Gospel Chapel, Forth, Scotland.

Justice-Allred: Patricia Ann, daughter of Mr. and Mrs. Collins R. Allred, and Terrence K., son of Mr. and Mrs. Russell M. Justice, both of Tipp City, Ohio, March 25, in the home of the bridegroom, with Rev. Elam O. Dohner officiating.

Klingensmith-Mosier: Donna Kay, daughter of Mr. J. B. and the late Mrs. Vergie Mosier, Tipp City, Ohio, and Jeffrey Lee, son of Mrs. Nancy Klingensmith, Fairborn, Ohio, and Air Force Col. Robert Lee Klingensmith, Korea, Feb. 14, in the Phoneton Brethren in Christ Church with Rev. Elam O. Dohner officiating.

Kratz-Secrist: Jackie, daughter of Mr. and Mrs. Loenard Secrist, and Robert, son of Mr. and Mrs. David Kratz, Massillon, Ohio, Oct. 4, in the Amherst Community Brethren in Christ Church with Rev. Atlee Hershberger officiating.

Myers-Shaffer: Sandra Shaffer, daughter of Mr. and Mrs. Clayton Wallace, Chambersburg, Pa., and Harold, son of Mrs. Cora Myers, Marion, Pa., March 12, in the home of the groom, with Rev. H. Melvin Boose officiating.

Evangelical Visitor

Niesley-Nash: DeLaine, daughter of Mr. and Mrs. Brice Nash, and Ron, son of Mr. and Mrs. Raymond Niesley, Sept. 25, in the Grantham Brethren in Christ Church with Rev. Merle Brubaker and Rev. David L. Cole officiating.

Oakes-McGaughey: Jane, daughter of Mr. and Mrs. Lyle McGaughey, and Larry, son of Mr. and Mrs. Galen Oakes, Massillon, Ohio, July 12, in the Amherst Community Brethren in Christ Church, with uncle of the groom, Rev. Merle Brubaker, officiating.

Oberholtzer-Meyers: Lucinda, daughter of Mr. and Mrs. Marvin Meyers, Lemasters, Pa., and Nelson, son of Mr. and Mrs. Walter Oberholtzer, Maugansville, Md., Feb. 14, in the Montgomery Brethren in Christ Church, with Rev. H. Melvin Boose officiating.

Ott-Campbell: Diane Elizabeth Campbell and George Frederick Ott, both of Shippensburg, Pa., March 27, in the South Mt. Chapel, with Rev. Hubert Stern officiating.

Pittman-Lenahan: Cheryl, daughter of Mr. and Mrs. Dan Lenahan, Colorado Springs, Colo., and Stanley, son of Mr. and Mrs. Ralph Pittman, Denver, Colo., March 12, in the Sunnyside Christian Church, with Rev. Samuel Hollingsworth officiating.

VanDyke-Weirich: Sue Weirich and Wilbur Van Dyke, Jr., June 28, in the Amherst Community Brethren in Christ Church with Rev. Atlee Hershberger officiating.

Watts-Nye: Barbara Kaye Nye, Hummelstown, Pa., and Glenn Robert Watts, Middletown, Pa., Feb. 28, in the Hummelstown Brethren in Christ Church with Rev. Andrew Slagenweit officiating.

Wright-McClintic: Patricia Ann, daughter of Mr. and Mrs. McClintic, Wheeler, Mich., and Rick William, son of Mr. and Mrs. William Wright, Breckenridge, Mich., Jan. 24, in the Porter Free Methodist Church with Rev. Thurman and Rev. Paul Gross, uncle of the bride, officiating.

Obituaries

Anderson: Lori Anderson, infant daughter of Ronald and Esther Anderson, New Cumberland, Pa., died March 9, 1976, in the Holy Spirit Hospital, Camp Hill. In addition to her parents, she is survived by maternal grandparents, Mr. and Mrs. Lloyd Melhorn. A graveside service was held at the Cross Roads Cemetery with Rev. Carl Ginder officiating.

Chamberlin: Lula M. Chamberlin, born June 20, 1896, died March 29, 1976. She is survived by four sons: Clayton, Robert, Jr., Lloyd, and Charles; two daughters: Mrs. Yauncey Roof and Mrs. Michael Dokla. She is also survived by 12 grandchildren, 17 great-grandchildren; and a sister. She was a member of the Five Forks Brethren in Christ Church. The funeral service was held in the Grove Funeral Home with Rev. Barton Starr and Rev. Gerald Houseknecht officiating. Interment was in the Price Church Cemetery.

Elder: James Bryan Elder, Saxton, Pa., born Nov. 25, 1962, in Huntingdon, Pa., died March 14, 1976, in the Children's Hospital, Pittsburgh, Pa. He was the son of James H. and Lucy Jane Bryan Elder, who survive. He is also survived by a brother, Charles; two sisters: Alison and Andrea; paternal grandmother; and maternal grandparents. The funeral service was held in the Mason Funeral Chapel with Rev. John D. Bonebreak and Rev. Bedsaul Agee officiating. Interment was in St. Luke's Cemetery.

Engle: Margie Kipe Engle, 77 years old, died March 17, in the Polyclinic Hospital, Harrisburg, Pa. She is survived by her husband, Albert H.; a son, Joseph; a daughter, Verna Bankert; and nine grandchildren. She was a member of the Grantham Brethren in Christ Church. Dr. Robert B. Ives and Rev. Merle E. Brubaker officiated at the funeral service. Interment was in the Grantham Memorial Park.

Flohr: Daniel Walkins Flohr, born May 28, 1914, died April 2, 1976, in the Annie Warner Hospital, Gettysburg, Pa. He was the son of Jesse and Bessie Fox Flohr who preceded him in death. He was married to Lulu McCarty Flohr who survives. He is also survived by five sons: Daniel R., Lloyd S., Richard E., Robert L., and Glenn; 17 grandchildren; two brothers; and five sisters. The funeral service was held in the Wilson Funeral Home with Rev. Amos L. Kipe officiating. Interment was in the Bethel Cemetery, Cascade, Md.

Graham: Kerby L. Graham, born July 3, 1960, died March 13, 1976. He was the son of Kenneth and Janet Hock Graham who survive. Also surviving are two brothers: Keevin and Kenneth, Jr.; and grandmothers, Mrs. Esther Graham and Mrs. Catherine Hock. He was a member of the Carlisle Brethren in Christ Church where the funeral service was conducted by Rev. W. Winger and Rev. Kenneth Hoke.

Graham: Vada K. Graham, Shippensburg, Pa., born Nov. 1, 1914, died March 22, 1976. She was the daughter of Romey and Ruth Culbertson Bistline. She is survived by her husband, Aaron; four daughters: Mrs. Thelma Fernbaugh, Mrs. Fredith Bert, Mrs. Priscilla Nearons, Mrs. Janet Leidig; and 12 grandchildren. She was a member of the South Mountain Brethren in Christ Church where the funeral service was held with Rev. Hubert Stern officiating. Interment was in the Spring Hill Cemetery.

Heckman: Mrs. Dorothy Heckman, Hopewell, Pa., born May 10, 1909, died Feb. 28, 1976. She is survived by her husband, Stanley; and a son, Richard. The funeral service was held in the Shermans Valley Brethren in Christ Church with Rev. Earl J. Lehman officiating. Interment was in the adjoining cemetery.

Lehman: Simon A. Lehman, Newville, Pa., died March 19, 1976, in the Carlisle General Hospital, at the age of 76. He is survived by his wife, Anna M. Lehman; five sons: Robert, Rev. Earl J., Rev. Simon, Jr., Charles L., and Ronald; two daughters: Mrs. Betty L. Swartz and Gladys I.; and a sister. He was a member

of the Green Spring Brethren in Christ Church where the funeral service was held with Rev. Lorne Lichty, Rev. Charles Rife, Rev. Earl Lehman, and Rev. Simon Lehman, Jr., officiating. Interment was in the Air Hill Cemetery.

Maddux: Mrs. Julia Christina Maddux, born July 1, 1898, died March 19, 1976, in the Gettysburg Hospital, Pa. She was the daughter of John and Anna B. Johanson Anderson. She is survived by a daughter, Mrs. George Spangrude; two grandsons; and a brother. She was an attendant of the Iron Springs congregation. The funeral service was held in the Retz Funeral Home, Helena, Montana. Interment was in the Forest Vale Cemetery, Helena.

Shawen: Lillie G. Shawen, born June 18, 1895, died March 8, 1976, in the Messiah Home, Harrisburg, Pa. She was a member of the Big Valley Brethren in Christ Church where the funeral service was held with Rev. John L. Rosenberry officiating. Interment was in the Mountain Cemetery, St. Joseph's Island, Ont.

Shearer: Stella E. Shearer, Carlisle, Pa., died March 23, 1976. She is survived by seven brothers: J. David, George B., Edgar W., Victor E., Paul N., John J., and Fred G. Paulus; three sisters: Mrs. Martha Turner, Opal Sweger, and Mrs. Arlene M. Finkerbinder. The funeral service was held in the Hoffman Funeral Home with Rev. Lorne Lichty officiating. Interment was in the Youngs Cemetery.

Shuey: Mrs. Irene Shuey, born April 3, 1923, died Nov. 12, 1975, in the Hershey Medical Center. She was the daughter of Levi and Fannie Hollinger. She is survived by her husband, David C. Shuey; a daughter, Mrs. Joan Beck; two sons, David, Jr., and Robert; and four grandchildren. She is also survived by four brothers and three sisters. She was a member of the Fairland Brethren in Christ Church where the funeral service was held with Rev. John R. Yeatts officiating. Interment was in the Grand View Cemetery.

Stickley: Peter Elmer Stickley, age 85, died March 18, 1976, in York County Hospital, Newmarket, Ont. He was the son of Mr. and Mrs. John Stickley. He is survived by his wife, Clara Stickley; a daughter, Mrs. Mary Jarvis; three grandchildren; a brother and a sister. He was preceded in death by a son, Leighton. He was a member of the Heise Hill Brethren in Christ Church where the funeral service was held with Rev. William VanderBent and Rev. James Cober officiating. Interment was in the Heise Hill Cemetery.

Young: Roy Lee Young, born March 18, 1920, died Feb. 5, 1976. He is survived by his wife, Gertrude Nichols Young; five daughters: Mrs. Helen Collins, Mrs. Nancy Martin, Mrs. Janice Nichols, Mrs. Peggy Aldridge, and Mrs. Lois Hall; two sons: Richard Lee and Roy Glen. He is also survived by seven brothers; two sisters; 20 grandchildren; and one great-grandchild. The funeral service was held in the Adney Gap Brethren in Christ Church with Rev. Steven McIveen and Rev. Robert Painter officiating. Interment was in the adjoining cemetery.

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The Contemporary Scene

U.S. Death Rate At Record Low

The U.S. death rate dipped to a record low in 1974, according to figures issued by the National Center for Health Statistics, which has been compiling death rates since 1900.

The drop in 1974 was largely attributed to major declines in death rates from heart disease, stroke and accidents. However, record high deaths were reported for cancer, suicide and homicide.

In 1974, the nation's crude death rate was 9.2 per 1,000 population, compared with 9.4 for the year before. The death rate was 17.2 per 1,000 in 1900. The crude death rate is the total number of deaths for each 1,000 persons in the population.

Harvey Cox Warns Against American Civil Religion

A Harvard University theologian cautioned Americans against blindly celebrating the American Revolution during the bicentennial.

Professor Harvey Cox told a national seminar on Christian citizenship that Americans must be critically loyal to the nation without making the nation the object of their faith.

He warned against worship of an American civil religion which has its own creed, its own prophets, and its own worship.

"I call you always to be suspicious of any politician who talks about faith without any object of that faith," he warned. "Faith in what? Faith in God through Jesus Christ, we believe, is the only legitimate object of faith," Cox answered.

2 Billion 700 Million Unreached By Bible, A British Agency Says

There are 2 billion, 700 million people in the world who do not know Christ and thus more Christian missionaries are needed, according to a report just published in London by the United Society for the Propagation of the Gospel (USPG), one of the largest and oldest Anglican missionary societies.

The report, "A Pattern of Partners," was written by Canon John Kingsnorth, who was a missionary in Africa until joining the society's headquarters staff. He says the figure of 2.7 billion is the answer to those who say there is less need for mission today than there was in the past.

He agrees that some of the 2.7 billion are Moslems, Hindus and Buddhists, but says Christians today no longer meet these

adherents of other faiths with "sword and anathema."

"We engage in dialogue, we listen and learn," he says. "But at the end of the day we still have to proclaim that 'there is salvation in no one else.' To engage in this dialogue and to bear this witness is part of USPG's task."

Russian Orthodox, Baptists, Plan Distribution of 100,000 Bibles

A 100,000-copy edition of the Russian Bible is being planned jointly by the Russian Orthodox Church and the recognized All-Union Council of Evangelical Christians — Baptists to commemorate the 100th anniversary of the first Russian Bible.

The Scriptures will be printed in the U.S.S.R. on the state press, according to a delegation of registered Baptists during a visit in Springfield, Mo., with officials at the Assemblies of God International Headquarters.

They said the Bible was translated in 1870 and the first printing appeared in 1876.

Angola Churches Remain Free—Bishop

A Methodist bishop from the former Portuguese colony of Angola has sharply disputed rumors that the country is in danger of communist domination and that religious freedoms are vanishing.

Bishop Emilio Carvalho said no action has been taken against any church group, even against the Catholic Church which "always supported the colonial regime."

The Methodist church has officially maintained neutrality during the struggle but now has declared its support for the Popular Movement for the Liberation of Angola (MPLA).

Former Calvary Temple Aide Fined, Placed on Probation

Wendell Nance, former second in command of the Calvary Temple organization, has been fined \$5,500, given a suspended 18-month sentence in the Colorado State Reformatory, and placed on probation for five years.

Judge George McNamara of Denver District Court imposed the penalties in a felony case in which Mr. Nance had been convicted of 11 counts of securities fraud in connection with Calvary Temple's extensive fund-raising activities.

The sales activities involved sale of \$11 million in securities to 3,400 investors, most of whom have not had their money returned.

Angels Is Fastest Selling Book

Billy Graham's book *Angels: God's Secret Agents*, is Doubleday's fast seller in its history and Editor Alex Liepa believes it is the fastest selling book any publisher has ever had.

With 1,210,000 copies distributed since the book appeared this fall, it has become one of the few religious books to push into the major "best-selling" lists.

Liepa said lists of best-sellers are often quite inaccurate, citing various religious books that never make the lists even while selling far more than secular numbers.

Peter Kladder of Zondervan Corp. told AP Religion Writer George W. Cornell, "I'm convinced that if there was a really good system of determining sales, a third of the books on the best-seller lists would be 'religious.'"

4 Billion On Planet Earth

At midnight March 28, Sunday, the baby was born that brings the current population of the planet to 4 billion, according to the latest demographic estimates prepared by the Population Reference Bureau.

The human race spent between "two and three million years" reaching 1 billion, says the bureau, in 1850 when 1,370 inhabitants were added each day. The second billion took only 80 years; the third billion another 30 years, with that time cut in half to roughly 15 years for the present milestone of 4 billion.

Throughout this year, each new dawn will bring a formidable increase of approximately 195,000 newborn infants to share the resources of a finite world.

Ethnic Placements In Overseas Missions Long-Range Goal of Methodists

An effort to place ethnic minority persons in 10 percent of the United Methodist Church's overseas mission posts by 1980 was approved by the World Division of the denomination Board of Global Ministries. In taking the action, the division decided not to describe the 10 percent as a "quota." It therefore becomes a goal, rather than a requirement.